

School of Theology at Claremont



10011455125

BS
2860
P5
A1
1893



The Library

of the

CLAREMONT

SCHOOL OF THEOLOGY

1325 North College Avenue
Claremont, CA 91711-3199
1/800-626-7820

The Gospel of St Peter

SYNOPTICAL TABLES

WITH TRANSLATION AND CRITICAL APPARATUS

EDITED BY

H. von SCHUBERT, D.D.

ORD. PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF KIEL.

AUTHORISED ENGLISH TRANSLATION

BY

REV. JOHN MACPHERSON, M.A.

AUTHOR OF

"A COMMENTARY ON ST PAUL'S EPISTLE TO THE EPHESIANS."



EDINBURGH

T. & T. CLARK, 38 GEORGE STREET

One Shilling and Sixpence, *nett.*

ERRATUM.

Page 31, line 6 from foot, for "*whither*" read "*whence*."

T. & T. CLARK'S PUBLICATIONS.

Grimm—Thayer. GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, being Grimm's Wilke's *Clavis Novi Testamenti*. Translated, revised, and enlarged. By Prof. J. H. THAYER, D.D., Harvard University. Third Edition, Revised, demy 4to, price 36s.

Towards the close of the year 1862, the "Arnoldische Buchhandlung" in Leipzig published the First Part of a Greek-Latin Lexicon of the New Testament, prepared, upon the basis of the "*Clavis Novi Testamenti Philologica*" of C. G. Wilke (second edition, 2 vols. 1851), by Professor C. L. WILIBALD GRIMM of Jena. In his Prospectus, Professor Grimm announced it as his purpose not only (in accordance with the improvements in classical lexicography embodied in the Paris edition of Stephen's Thesaurus and in the fifth edition of Passow's Dictionary edited by Rost and his coadjutors) to exhibit the historical growth of a word's significations, and accordingly in selecting his vouchers for New Testament usage to show at what time and in what class of writers a given word became current, but also duly to notice the usage of the Septuagint and of the Old Testament Apocrypha, and especially to produce a Lexicon which should correspond to the present condition of textual criticism, of exegesis, and of biblical theology. He devoted more than seven years to his task. The successive Parts of his work received, as they appeared, the outspoken commendation of scholars diverging as widely in their views as Hupfeld and Hengstenberg; and since its completion it has been generally acknowledged to be by far the best Lexicon of the New Testament extant.

"I regard it as a work of the greatest importance. . . . It seems to me a work showing the most patient diligence, and the most carefully arranged collection of useful and helpful references."—THE BISHOP OF GLOUCESTER AND BRISTOL.

"The best New Testament Greek Lexicon. . . . It is a treasury of the results of exact scholarship."—Bishop WESTCOTT.

Cremer.—BIBLICO-THEOLOGICAL LEXICON OF NEW TESTAMENT GREEK.

By Prof. HERMANN CREMER, D.D., Greifswald. Translated by William Urwick, M.A. In demy 4to, Third Edition, with Supplement, price 38s.

The Supplement, which is included in the above, may be had separately, price 14s.

Since the publication of the Large English Edition of Professor Cremer's *Lexicon* by Messrs T. & T. Clark in the year 1878, a third German Edition (1883), and a fourth in 1886, have appeared, containing much additional and valuable matter. Articles upon important words already fully treated have been rearranged and enlarged, and several new words have been inserted. Like most German works of the kind, the Lexicon has grown edition by edition: it is growing, and probably it will still grow in years to come. The noble English Edition of 1878 being stereotyped, it became necessary to embody these additions in a SUPPLEMENT involving the somewhat difficult task of gathering up and rearranging alterations and insertions under words already discussed, together with the simpler work of translating the articles upon words (upwards of 300) newly added. The present Supplement, extending over 323 pages, embodies both classes of additional matter.

To facilitate reference, a new and very copious INDEX of the entire work, Lexicon and Supplement, has been subjoined, enabling the student to consult the work with the same ease as the earlier edition, the arrangement of words by Dr Cremer not being alphabetical save in groups, and requiring in any case frequent reference to the Index. Here at a glance it will be seen where any word is treated of in either Part.

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET.

BS
2860
P5
A1
1873

THE GOSPEL OF ST. PETER.

SYNOPTICAL TABLES,

WITH TRANSLATION AND CRITICAL APPARATUS.

EDITED

BY

H. VON SCHUBERT, D. D.,

ORD. PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF KIEL.

AUTHORIZED ENGLISH TRANSLATION

BY

REV. JOHN MACPHERSON, M. A.

AUTHOR OF "A COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS".

EDINBURGH

T. & T. CLARK, 38 GEORGE STREET

1893.

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

No one, who will take the pains to compare sentence by sentence, word by word, the new 'Lines left out' with the old 'Line upon Line' will fail to return to the four gospels with a sense of relief at his escape from a stifling prison of prejudice into the transparent and the bracing atmosphere of pure simplicity and undesigned candour.

Robinson.

Preface.

The following Materials for the treatment of "the Gospel of St. Peter" are intended to accompany as a supplement the treatise on "the Composition of the Pseudo-Petrine Gospel Fragment"* which has been issued at the same time. It seems to me that the reading of that book and the examination of the opinions and results set forth in it will be facilitated, if one has the Materials laid alongside of it. I think that the Tables will help to support my theory and demonstration. But I hope that, even for those who decline to accept the results of my treatise, or who give no attention to it, they will prove useful as a rapid sketch and an aid toward the forming of an independent judgment, and that this little work may thus possess a value of its own. For this reason, too, I have issued the Materials separately in an independent form. As a University teacher, I had our students and the requirements of the theol. Seminary especially in view.

I have added the opinions of the Ancient Church with reference to the Gospel of St. Peter, after the model of Swete's edition of the text. The translation is a revision of that which I gave in the "Christliche Welt" 1893, N^o. 1.

Kiel, June 1893.

* Die Composition des Pseudopetrinischen Evangelien-Fragments. Von Hans v. Schubert. Berlin, Reuther & Reichard, 1893. (196 p. 4½ sh.)

Contents.

| | page |
|--|------|
| 1. The Opinions of the Ancient Church | 1 |
| 2. Synoptical Tables (with Critical Apparatus) | 3 |
| 3. Translation | 30 |

I. The Opinions of the Ancient Church.

Τοῦ δὲ Σαραπίωνος . . . ἑτερός τε συντεταγμένος αὐτῷ λόγος περὶ τοῦ λεγομένου Κατὰ Πέτρον εὐαγγελίου, ὃν πεποιήται ἀπελέγχων τὰ ψευδῶς ἐν αὐτῷ εἰρημένα, διὰ τινος ἐν τῇ κατὰ Ῥωσσὸν παροιμία προφάσει τῆς εἰρημένης γραφῆς εἰς ἑτεροδόξους διδασκαλίας ἀποκείλαντας· ἀφ' ἧς εὐλογον βραχείας παραθέσθαι λέξεις, δι' ὧν ἦν εἶχε περὶ τοῦ βιβλίου γνώμην προτίθησιν οὕτω γράφων· ἡμεῖς γάρ, ἀδελφοί, καὶ Πέτρον καὶ τοὺς ἄλλους ἀποστόλους ἀποδεχόμεθα ὡς Χριστόν· τὰ δὲ ὀνόματι αὐτῶν ψευδεπίγραφα ὡς ἔμπειροι παραιτούμεθα, γινώσκοντες ὅτι τὰ τοιαῦτα οὐ παρελάβομεν· ἐγὼ γάρ γενόμενος παρ' ὑμῖν ὑπενόουν τοὺς πάντας ὀρθῇ πίστει προσφύρεσθαι· καὶ μὴ διελθὼν τὸ ὑπ' αὐτῶν προφερόμενον ὀνόματι Πέτρου εὐαγγέλιον, εἶπον ὅτι· εἰ τοῦτό ἐστι μόνον τὸ δοκοῦν ὑμῖν παρέχειν μικροψυχίαν, ἀναγινωσκέσθω. νῦν δὲ μαθὼν ὅτι αἰρέσει τινὶ ὁ νοῦς αὐτῶν ἐνεψύλυνεν ἐκ τῶν λεχθέντων μοι, σπουδάζω πάλιν γενέσθαι πρὸς ὑμᾶς· ὥστε, ἀδελφοί, προσδοκᾷτε με ἐν τάχει. ἡμεῖς δὲ, ἀδελφοί, καταλαβόμενοι ὅποιας ἦν αἰρέσεως ὁ Μαρκιανός — καὶ [ὡς] ἐαυτῷ ἡναντιοῦτο μὴ νοῶν ἃ ἐλάλει, μαθήσεσθε ἐξ ὧν ὑμῖν ἐγράφη — ἐδυνήθημεν παρ' ἄλλων τῶν ἀσκησάντων αὐτὸ τοῦτο τὸ εὐαγγέλιον, τούτεστι παρὰ τῶν διαδόχων τῶν καταρξαμένων αὐτοῦ, οὓς Δοκητὰς καλοῦμεν — τὰ γὰρ πλείονα φρονήματα ἐκείνων ἐστὶ τῆς διδασκαλίας — χρησάμενοι παρ' αὐτῶν διελθεῖν, καὶ εὑρεῖν τὰ μὲν πλείονα τοῦ ὀρθοῦ λόγου τοῦ σωτῆρος, τινὰ δὲ προσδιεσταλμένα, ἃ καὶ ὑπετάξαμεν ὑμῖν.

Serapion. *fragm. ap.* Euseb. *hist. eccl.* VI, 12.

Τοὺς δὲ ἀδελφοὺς Ἰησοῦ φασὶ τινες εἶναι, ἐκ παραδόσεως ὀρμώμενοι τοῦ ἐπιγεγραμμένου Κατὰ Πέτρον εὐαγγελίου, ἢ τῆς βίβλου Ἰακώβου, υἱοὺς Ἰωσήφ ἐκ προτέρας γυναικὸς συνωκηκυίας αὐτῷ πρὸ τῆς Μαρίας.

Origen. *comm. in Mtth.* X, 17.

Πέτρου μὲν οὖν ἐπιστολὴ μία ἢ λεγομένη αὐτοῦ προτέρα ἀνωμολόγηται . . . τὴν δὲ φερομένην αὐτοῦ δευτέραν οὐκ ἐνδιάθηκον μὲν εἶναι παρεilhάμεν, ὅμως δὲ πολλοῖς χρήσιμος φανείσα μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν. τό γε μὴν τῶν ἐπικεκλημένων αὐτοῦ

πράξεων καὶ τὸ κατ' αὐτὸν ὠνομασμένον εὐαγγέλιον, τό τε λεγόμενον αὐτοῦ κήρυγμα καὶ τὴν καλουμένην ἀποκάλυψιν, οὐδ' ὅλως ἐν καθολικαῖς ἴσμεν παραδεδομένα· ὅτι μήτε ἀρχαίων μήτε τῶν καθ' ἡμᾶς τις ἐκκλησιαστικὸς συγγραφεὺς ταῖς ἐξ αὐτῶν συνεκρήσατο μαρτυρίας.

Euseb. *hist. eccl.* III, 3.

Ἀναγκαίως δὲ καὶ τούτων ὅμως τὸν κατάλογον πεποιήμεθα . . . ἵν' εἰδέναι ἔχοιμεν . . . καὶ τὰς ὀνόματι τῶν ἀποστόλων πρὸς τῶν αἵρετικῶν προφερομένας (scil. γραφάς), ἥτοι ὡς Πέτρου καὶ Θωμᾶ καὶ Μαθθία ἢ καὶ τινων παρὰ τούτους ἄλλων εὐαγγελία περιεχούσας ἢ ὡς Ἀνδρέου καὶ Ἰωάννου καὶ τῶν ἄλλων ἀποστόλων πράξεις, ὧν οὐδὲν οὐδαμῶς ἐν συγγράμματι τῶν κατὰ τὰς διαδοχὰς ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν. πόρρω δέ που καὶ ὁ τῆς φράσεως παρὰ τὸ ἦθος τὸ ἀποστολικὸν ἐναλλάττει χαρακτήρ, ἢ τε γνώμη καὶ ἡ τῶν ἐν αὐτοῖς φερομένων προαίρεσις, πλείστον ὅσον τῆς ἀληθοῦς ὀρθοδοξίας ἀπάδουσα, ὅτι δὴ αἵρετικῶν ἀνδρῶν ἀναπλάσματα τυγχάνει, σαφῶς παρίστησιν· ὅθεν οὐδ' ἐν νόθοις αὐτὰ κατατακτέον, ἀλλ' ὡς ἄτοπα πάντη καὶ δυσσεβῆ παραιτητέον.

ibid. III, 25.

Simon Petrus . . scripsit duas epistolas quae catholicae nominantur, quarum secunda a plerisque eius negatur propter stili cum priore dissonantiam. sed et euangelium iuxta Marcum, qui auditor eius et interpretes fuit, huius dicitur. libri autem e quibus unus actorum eius inscribitur, alius euangelii, tertius praedicationis, quartus ἀποκαλύψεως, quintus iudicii inter apocryphas scripturas repudiantur.

Hieron. *de vir. illustr.* I.

Οἱ δὲ Ναζωραῖοι Ἰουδαῖοι εἰσι τὸν Χριστὸν τιμῶντες ὡς ἄνθρωπον δίκαιον, καὶ τῷ καλουμένῳ Κατὰ Πέτρον εὐαγγελίῳ κεκρημένοι.

Theodoret. *haer. fab.* II, 2.

Cetera autem quae ab haereticis siue schismaticis conscripta uel praedicata sunt nullatenus recipit catholica et apostolica Romana ecclesia. e quibus pauca quae ad memoriam uenerunt et a catholicis uitanda sunt credidimus esse subdenda. *Notitia librorum apocryphorum qui non recipiuntur* . . . Euangelium nomine Matthiae apocryphum, euangelium nomine Petri apostoli apocryphum, euangelium nomine Jacobi minoris apocryphum etc.

Decret. Gelasian. *de libris recipiendis.*

II. Synoptical Tables.

Preliminary Remarks.

1. On the Plan of the Tables. The column which gives the Gospel of St. Peter (Pet.) must be regarded as the principal one. The impression that we have before us, in vv. 1—27, 50—60, an excerpt in the form of a compilation would have been made still stronger if we had transcribed the whole text of the other Gospels, but the clearness of the presentation would have been endangered, and that the section is of that character is quite sufficiently perceptible. The verses which do not occur in Pet. are at least abbreviated, or indicated by an easily understood catch word within brackets, so that the whole matter of the parallel portions of the canonical gospels bearing upon the history of the passion and resurrection is reproduced. We lay stress indeed not only upon a search for verbal coincidences, but also upon a comparison of the material and its arrangement. To facilitate this proceeding the numbering of the verses of the chapter referred to is printed in heavy type. Material collected from other chapters and found in another connection is indicated by numbers in ordinary type. The use of brackets here may be understood to mean that the connection is not quite certain. Heavy type is used not absolutely to indicate verbal coincidences only, but also where a synonym appears, or where it seems important to attract the eye quickly to the exact connection of the thoughts. What has been chiefly kept in view is to call attention to any passage where what is essentially the same is repeated, and where, therefore, a connection of dependence is probable. Where in one gospel a verbal, and alongside of it in another gospel, a substantial parallel is found, the former only is indicated by means of the type. — The reason why the first column is added is apparent. I refer to it throughout the whole of my investigation in my "Composition of the Gospel of St. Peter", especially in the elaboration of the proof from Prophecy on pp. 173 ff. — The Roman numerals on the left margin answer to the sections of my book, those in brackets refer to the division of chapters equally assumed by Robinson, Zahn and v. Gebhardt.

2. On the Critical Apparatus. The reading of the text is in all essential respects ascertained with certainty. The first edition by Bouriant (B), after the original in Gizeh, called forth a whole series of conjectures, which have been established by the new collation of Bensly (Be), in the second edition of the text by Swete (Sw), and the new edition of Lods (L²) after photographs of the original. The fifth verse was made quite clear by the insertion of a clause which had fallen out. The Critical Apparatus, to which the editions of Robinson (R), Harnack, first and second edd. (H¹ a. H²), Zahn (Z), etc., contribute, is thereby very much simplified. At present we have two Facsimile-Editions, a French one after the photographs, which Lods already made use of, and a German one by O. von Gebhardt, with an exact description of the text. But he too has found nothing essentially new.

With the reading of our Ms. the text of the Gospel of St. Peter is not ascertained with absolute certainty. The transcriber has made not a few mistakes, interchanges of letters, omission of particles, etc., so that even yet conjecture must here and there be resorted to. On the whole, however, only a very little remains doubtful.

I.

Ps. 2, 2 παρέστησαν οἱ βασι-
λεῖς τῆς γῆς καὶ οἱ ἄρχοντες
συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ
τοῦ κυρίου καὶ κατὰ τοῦ χρι-
στοῦ αὐτοῦ (Act. 4, 26; Just.
Ap. I, 40)

II.

Ps. 1, 1 μακάριος ὁ ἄνθρωπος οὗς οὐκ
ἐπορεύθη ἐν βουλῇ ἀσεβῶν καὶ
ἐν ὁδῷ ἁμαρτωλῶν οὐκ ἔστη, καὶ
ἐπὶ καθέδρᾳ λοιμῶν οὐκ ἐκά-
θισεν, ἀλλ' ἦ ἐν τῷ νόμῳ κυρίου
τὸ θέλημα αὐτοῦ. (Tert. adv.
Marc. IV, 42.)

Deut. 21, 22, ἐὰν δὲ γένηται
ἐν τινι ἁμαρτία κρίμα θανάτου
καὶ ἀποθάνῃ καὶ κρεμάσῃται
αὐτὸν ἐπὶ ξύλου 23 οὐ κοιμηθή-
σεται τὸ σῶμα αὐτοῦ ἐπὶ

[Πειλάτος ἐνίψατο τὰς χεῖρας]

1 [τῶν] δὲ Ἰουδαίων οὐδεὶς
ἐνίψατο τὰς χεῖρας, οὐδὲ Ἡρώ-
δης οὐδέ τις τῶν κριτῶν αὐτοῦ.
2 καὶ μὴ (?) βουληθέντων
νίψασθαι

ἀνέστη Πειλάτος
καὶ τότε κελεύει Ἡρώδης ὁ
βασιλεὺς παραλ[αμ]φθῆναι
τὸν κύριον,

εἰπὼν αὐτοῖς ὅτι ὅσα ἐκέλευσα
ὑμῖν ποιῆσαι αὐτῷ ποιήσατε.

■ ἰστήκει δὲ ἐκεῖ Ἰωσήφ, ὁ
φίλος Πειλάτου καὶ τοῦ κυ-
ρίου,

καὶ εἰδὼς ὅτι σταυρῶσιν
αὐτὸν μέλλουσιν
ἤλθεν πρὸς τὸν Πειλάτον καὶ
ἤτησε τὸ σῶμα τοῦ κυρίου
πρὸς ταφήν.

4 καὶ ὁ Πειλάτος πέμψας
πρὸς Ἡρώδην ἤτησεν αὐτοῦ
τὸ σῶμα,

5 καὶ ὁ Ἡρώδης ἔφη· ἀδελφε
Πειλάτε,
εἰ καὶ μὴ τις αὐτὸν ἤτηκει,

24 ἰδὼν δὲ ὁ Πειλάτος ὅτι οὐδὲν
ώφελεῖ ἀλλὰ μᾶλλον θόρυβος γί-
νεται, λαβὼν ἕδωρ ἀπενίψατο
τὰς χεῖρας ἀπέναντι τοῦ ἔχλου
λέγων· ἀθῶός εἰμι ἀπὸ τοῦ
αἵματος τοῦτου· ἡμεῖς ὅμως
25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς
εἶπεν· τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς
καὶ ἐπὶ τὰ τέκνα ἡμῶν

26 τότε ἀπέλυσεν αὐτοῖς τὸν
Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα-
γελλώσας παρέδωκεν ἵνα σταυ-
ρωθῇ. 27 τότε οἱ στρατιῶται
τοῦ ἡγεμόνος παραλαβόντες
τὸν Ἰησοῦν —

(58^b τότε ὁ Πειλάτος ἐκέλευ-
σεν ἀποδοθῆναι sc. τὸ σῶμα
τοῦ Ἰησοῦ)

(2, 13 μέλλει Ἡρώδης ζητεῖν τὸ
παιδίον τοῦ ἀπολέσαι αὐτό)? [cf.
my book p. 186]

57 (ὁπρὶς δὲ γενομένης) ἤλθεν
ἄνθρωπος πλοῖσις ἀπὸ Ἀριμα-
θαίας, τοῦ ὀνόμα Ἰωσήφ, ὃς καὶ
αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ

(3 τότε ἰδὼν Ἰούδας ὁ παρα-
διδούς αὐτὸν ὅτι κατεκρίθη)
(26 ἵνα σταυρωθῇ)

58^a οὗτος προσελθὼν τῷ Πει-
λάτῳ ἤτησατο τὸ σῶμα τοῦ
Ἰησοῦ

1 ουδεις C (is sup. ras. ut vid., Be; L² dubitat an τις), ουδ' eis HR, ουδὲ eis
αὐτῶν post βουλ. H¹, τίνων β. Z, μή β. Murray Bruston H² v So Gebh καιτοι βουλ. Wabnitz
παρα.. μφθῆναι (Be, παρ... μφθῆναι L²) C, παραλημφθῆναι omnes Manchot excepto qui prop.

15 ὁ δὲ Πειλᾶτος βουλόμενος ποιῆσαι τὸ ἱκανὸν τῷ ὄχλῳ ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ

(42 καὶ ἥδη ὀφίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάβατον) 43 ἔλθων Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας

(15 ἵνα σταυρωθῇ)

43 εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ

(44 ὁ δὲ Πειλ. ἐθαύμαζεν εἰ ἥδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλα ἀπέθανεν. 45^a καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος)

24 καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἶτημα αὐτῶν. ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν, ὃν ἤτοιοντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν. (6 f Πειλᾶτος — ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην 11 ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ ἀνέπεμψεν τῷ Πειλάτῳ)

49 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ μακρόθεν (at the place of execution) —

50 καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτής ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος 51 οὗτος οὐκ ἦν συνκατατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ Θεοῦ

52 οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ

(6 f Πειλᾶτος δὲ — ἐπιγνοὺς οὗτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην 11 καὶ ὁ Ἡρ. ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ 12 ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπ-
 ῃρον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.)

16 τότε οὖν παρέδωκεν (Πειλ.) αὐτὸν αὐτοῖς ἵνα σταυρωθῇ παρέλαβον οὖν τὸν Ἰησοῦν (1 τότε οὖν ἔλαβεν ὁ Π. τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.)

38 (μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον) Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκοιμημένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων

(16 ἵνα σταυρωθῇ)

38 ἠρώτησεν τὸν Πειλᾶτον —, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ.

31 οἱ οὖν Ἰουδαῖοι — ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη καὶ ἀρ-
 θῶσιν.

LSwZ | 2 καὶ των B, abscissa est ut vid. pars superior litterarum των βουλ Be, των om H¹ R, (Montauban) | νύψασθαι. Ἀνέστη BSw; αὐτοῦ. Καί... νύψασθαι ἀνέστη R L Gebh HZ | Πειλάτης C παραπεμφθῆναι (Lev. 17, 16) | ἐκελευσας C | 3 σταυρώσαι Blass, σταυρώσων Wilamowitz vGebh

τοῦ ξύλου, ἀλλὰ **ταφῇ θάψετε** αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάνμενος ἐπὶ ξύλον (Jos. 8, 29) **ἐπιδύνοντος τοῦ ἡλίου** — καθεύδουσιν τὸ σῶμα αὐτοῦ ἀπὸ τοῦ ξύλου, ib. 10, 27). Eph. 4, 26. Joseph. bell. jud. IV, 5, 2. Tert. adv. Jud. 10.

ἡμεῖς αὐτὸν ἐθάπτομεν, ἐπεὶ καὶ σάββατον ἐπιφώσκει·

γέγραπται γὰρ ἐν τῷ νόμῳ, ἥλιον μὴ δύναι ἐπὶ πεφονευμένῳ.

καὶ παρέδωκεν αὐτὸν τῷ λαῷ

πρὸ μιᾶς τῶν ἡμέρων, τῆς εὐχρηστίας αὐτῶν.

57 ὁπίσθεν δὲ γενομένης (ἡλθεν Ἰωσήφ)

26^b τὸν δὲ Ἰησοῦν παραγγέλλουσας παρέδωκεν ἵνα σταυρωθῇ

III.

Ps. 117 (118), 12 ἐκύνῃσάν με ὥς ἐμὴ μέλισσαι κηρίον — (Barn. 6, 6) 13 ὡσθεις ἀνετράπην τοῦ πεσεῖν. καὶ κύριος ἀντελάβετό μου.

■ οἱ δὲ λαβόντες τὸν κύριον ὥθουν αὐτὸν τρέχοντες καὶ

ἔλεγον· σύρωμεν τὸν υἱὸν τοῦ θεοῦ ἐξουσίαν αὐτοῦ ἐσχηκότες

27 τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνεήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν

Is. 58, 2 αἰτοῦσί με νῦν κρίσιν δίκαιαν (Just. Ap. I, 35 cf. Dial. 15.)

7 καὶ πορφύραν αὐτὸν περιέβαλον

καὶ ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρίσεως λέγοντες· δικαίως κρῖνε, βασιλεῦ τοῦ Ἰσραὴλ.

■ καὶ τις αὐτῶν ἐνεγκὼν στέφανον ἀκάνθινον ἔθηκεν ἐπὶ τῆς κεφαλῆς τοῦ κυρίου

28 καὶ ἐκδύσαντες αὐτὸν ῥομφαία κοκκίνην περιέθηκαν αὐτῷ

29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ βάλαμον ἐν τῇ δεξιᾷ αὐτοῦ καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐντραπίαν αὐτῷ λέγοντες· χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων

42 καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν **προ-σάββατον** (ἐλθὼν ἰ. I.)

15^b καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ

16 οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συναλοῖσιν ὄλην τὴν σπειραν

17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν

καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον· **18** καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· χαῖρε, βασιλεῦ τῶν Ἰουδαίων. **19** καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ καὶ ὅτε ἐνέπαιξαν αὐτῷ —

(**53** Burial) **54** καὶ ἡμέρα ἦν παρασκευῆς καὶ **σάββατον** ἐπέφωσκεν.

25^b τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν

11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαιξας

περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμφεν αὐτὸν τῷ Πειλάτῳ

31 οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευῇ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πειλάτον ἵνα καταγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

16^a τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. **14^a** ἦν δὲ παρασκευῇ τῷ πάσχα, ὥρα ἦν ὡς ἑκτη (13, 1 **πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα** εἰδὼς ὁ Ἰ., ὅτι ἦλθεν αὐτοῦ ἡ ὥρα)

16^b παρέλαβον οὖν τὸν Ἰησοῦν (**6^b** λέγει αὐτοῖς ὁ Πειλάτος· λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν **7** ἀπεκρίθησαν οἱ Ἰουδαῖοι ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ ἔαυτὸν ἐποίησεν. **8 f** Pilate asks in vain: πόθεν εἰ σὺ; **10** λέγει αὐτῷ ὁ Πειλ.· ἐμοὶ οὐ φαίετ; οὐκ οἶδας ὅτι ἑξουσίαν ἔχω ἀπολῦσαι σε καὶ ἑξουσίαν ἔχω σταυρῶσαι σε; **11** ἀπεκρίθη Ἰησοῦς· οὐκ ἔχεις ἑξουσίαν κατ' ἐμοῦ οὐδεμίαν, εἰ μὴ ἦν δεδομένον σοι ἀνωθεν **12** "Thou art not Caesar's friend")

1 τότε οὖν ἔλαβεν ὁ Π. τὸν Ἰησοῦν καὶ ἐμαστίλωσεν **2** καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν· **3** καὶ ἤρχοντο πρὸς αὐτόν καὶ ἔλεγον· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων (**4** Pilate once more: no fault!) **5^a** ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον (**5^b** ecce homo **6^a** Crucify him!) **13** ὁ οὖν Πειλάτος — ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Διψόστρατον — **14** καὶ λέγει τοῖς Ἰουδαίοις· ἴδε ὁ βασιλεὺς ὑμῶν **15** ἐκράγασαν οὖν ἐκείνου ἄρον, ἄρον, σταύρωσον αὐτόν.

βαλλον C, corr. περιέβαλον (cf. Joh. 19, 2) Z L |

Is. 50, 6 τὸν νῶτόν μου ἔδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχίνης ἐμπτυσμάτων (Just. Ap. I, 38, Ir. IV, 33, 12)

■ καὶ ἕτεροι ἐστῶτες ἐνέπτυνον αὐτοῦ ταῖς ὄψεσι, καὶ ἄλλοι τὰς σιαγόνας αὐτοῦ ἐράπισαν, ἕτεροι καλάμῳ ἔνυσσον αὐτόν. καὶ τινες αὐτὸν ἐμάστιζον λέγοντες· ταύτῃ τῇ τιμῇ τιμήσωμεν τὸν υἱὸν τοῦ θεοῦ.

IV.

Is. 53, 12^b ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη (Just. Ap. I, 50, Dial. 89; Tert. de fuga in pers. 12; Cyr. cat. 13, 30 and elsewh.)

Is. 53, 7 καὶ αὐτὸς διὰ τὸ κεκαῶσθαι οὐκ ἀνοίγει τὸ στόμα αὐτοῦ ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἄμνός ἐναντίον τοῦ κείροντος ἄφρονος, οὕτως οὐκ ἀνοίγει τὸ στόμα (Act. 8, 32 f., Just. Ap. I, 50, Iren. IV, 23, 2, Tert. adv. Jud. 13 and elsewh.)

10 καὶ ἠνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν κύριον·

αὐτὸς δὲ εἰσιώπα, ὥς μηδὲν πόνον ἔχων.

30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἐτυπτον εἰς τὴν κεφαλὴν αὐτοῦ
31^a καὶ ὅτε ἐνέπαιξαν αὐτῷ —

(26, 67 τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν,
26, 68 οἱ δὲ ἐράπισαν λέγοντες· προφήτευσον ἡμῖν, Χριστέ, τίς ἔστιν ὁ παῖδας σε;)

39—43 (under the Cross) οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν — σώσον σεαυτὸν· εἰ υἱὸς εἰ τοῦ θεοῦ — ὁμοίως οἱ ἄρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμμ. καὶ πρεσβ. — βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω ἀπὸ τοῦ σταυροῦ — εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱὸς

(9 καὶ ἔλαβον τριάκοντα ἀργύρια τὴν τιμὴν τοῦ τετιμημένου, δι' ἐτιμήσαντο.)
31^b ἐκδίσαντες αὐτόν τὴν ἡλμίδα ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ, καὶ ἀπῆγαγον αὐτόν εἰς τὸ σταυρῶσαι (32 Simon of Cyrene) 33 καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅστις ἐστὶν κρανίον τόπος λεγόμενος (34 Stupefying draught) 35 σταυρῶσαντες δὲ αὐτόν (Parting his garments) 36 f (Watching and Title) 38 τότε σταυροῦντα σὺν αὐτῷ δύο λησταί, εἰς ἐξ δεξιῶν καὶ εἰς ἐξ ἐναντίων

(26, 62 ὁ ἄρχιερεὺς οὐδὲν ἀποκρίνη τί οὗτοί σου καταμαρτυροῖται; 63 ὁ δὲ Ἰησοῦς εἰσιώπα 27, 12 — οὐδὲν ἀπεκρίνατο 13 τότε λέγει ὁ Πειλ.: οὐκ ἀκούεις; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ῥῆμα, ὥστε θάνατον μάστιγι ἠγεμόνα λίαν.)

(14, 63 — — εἶπες εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.)

(14, 65 καὶ ῥέξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ νολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ προφήτευσον, καὶ οἱ ἐπηρεᾶται ῥαπίσμασιν αὐτὸν ἔλαβον.)

19^a καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῶ καὶ ἐνέπτυνον αὐτῷ

29^{ff} οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν — 32 ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ

20 ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἴδια ἱμάτια αὐτοῦ. καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσουσιν. (21 Simon of Cyr.)

22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνεύμενον κρανίου τόπος. (23 Stupefying draught.)

24 καὶ σταυροῦσιν αὐτόν (Parting his garments). 25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. (26 Title.) 27 καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ ἐνωτέρου αὐτοῦ.

(14, 60 ὁ ἀρχιερεὺς οὐκ ἀπεκρίθη οὐδὲν —; 61 ὁ δὲ εἰσώπα καὶ οὐκ ἀπεκρίνατο οὐδὲν.

15, 4 ὁ δὲ Πειλ. — οἶκ ἀπεκρίθη οὐδὲν; 5 ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδὲν ἀπεκρίθη, ὥστε θανάτῳ τὸν Πειλάτον.)

(22, 70 εἶπαν δὲ πάντες· σὺ οὖν εἰ ὁ υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.)

(22, 63 καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες 64 καὶ περικαλύψαντες αὐτὸν ἐπρωτῶν λέγοντες· προφήτευσον, τίς ἐστὶν ὁ παῖς σου; καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.)

(23, 2 ῥέξαντο κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὗραμεν — λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.)

35 ἐξεμνητήριζον δὲ οἱ ἄρχοντες — σιωπῶν ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ Θεοῦ ὁ ἐκλεκτός. 36 ἐνέπαιζαν δὲ αὐτῷ καὶ οἱ στρατιῶται — 37 λέγοντες· εἰ σὺ εἶ ὁ βασιτῶν Ἰουδ., σῶσον σεαυτόν.

26 καὶ ὡς ἀπήγαγον αὐτόν (Simon of Cyr.) 27 ἠκολούθει δὲ αὐτῷ πολλὸ πλῆθος τοῦ λαοῦ καὶ γυναικῶν (—31 the weeping women and Jesus) 32 καὶ ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι 33 καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

(23, 9 ἐπρωτῶτα δὲ Ἡρώδης αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ)

(18, 22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς παρεστηκώς τῶν ὑπαρχόντων ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπὼν — — 23 τί με δέρεις)

3^b καὶ ἐδίδουσαν αὐτῷ ῥαπίσματα

1 τότε οὖν ἔλαβεν ὁ Πειλ. τὸν Ἰησοῦν καὶ ἐμαστίλωσεν.

17 καὶ βαστάζων ἑαυτῷ τὸν σταυρόν.

ἐξηλθεν εἰς τὸν λεγόμενον κρανίου τόπον ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντετυθεν καὶ ἐντετυθεν, μέσον δὲ τὸν Ἰησοῦν.

(8 λέγει ὁ Πειλ. τῷ Ἰησοῦ. πόθεν εἰ σὺ; ὁ δὲ Ἰησοῦς ἀποκρισὶν οὐκ ἔδωκεν αὐτῷ.)

Ps. 21 (22), 19 διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. (Just. Ap. I, 35, Iren. IV, 33, 12, Tert. adv. Jud. 10, adv. Marc. IV, 42 and elsewh.)

11 καὶ ὅτε ὤρθωσαν τὸν σταυρὸν, ἐπέγραψαν, ὅτι· οὗτός ἐστιν ὁ βασιλεὺς τοῦ Ἰσραὴλ.

12 καὶ τεθεικότες τὰ ἐνδύματα ἔμπροσθεν αὐτοῦ διεμερίσαντο καὶ λαχμὸν ἔβαλον ἐπ' αὐτοῖς.

13 εἷς δὲ τις τῶν κακούργων ἐκείνων ὠνείδισεν αὐτοὺς λέγων·

ἡμεῖς διὰ τὰ κακὰ ἃ ἐποιήσαμεν οὕτω πεπόνθαμεν, οὗτος δὲ σωτὴρ γενόμενος τῶν ἀνθρώπων τί ἡδίκησεν ὑμᾶς;

14 καὶ ἀγανακτήσαντες ἐπ' αὐτῷ ἐκέλευσαν ἵνα μὴ σκελοκοπηθῇ, ὅπως βασανισόμενος ἀποθάνοι.

37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων,

(31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ)

35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βαλόντες κλῆρον.

36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

(39—43 Reviling at the Cross by the παραπορευόμενοι and the ἄρχοντες.)

44 τὸ δ' αὐτὸ καὶ οἱ ληστοὶ οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν

(23 ὁ δὲ [Πειλ.] ἔφη [τοῖς Ἰουδ., τί γὰρ κακὸν ἐποίησεν;])

11 σ τ ιε ὠρθωσαν (BL²) C, ὅτε ἐώρθωσαν (Sw, Be?), ὅτε ὤρθωσαν HRZL | σταυρωσ

11 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.

(20 ἐνέδυσαν αὐτὸν τὰ ἴδια ἱμάτια αὐτοῦ)

24 καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.

(28 Is. 53, 12; 29—32 Reviling by παραπ. and ἄρχ.)

32^b καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

(14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακὸν;)

13 ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.

34 ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ ἄφες αὐτοῖς· σὺ γὰρ οἶδας· τί ποιοῦσιν. **διαμερίζομενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους**

35^a καὶ εἰστήκει ὁ λαὸς θεωρῶν

(35^b — 37 Reviling by the ἄρχοντες and the στρατιῶται. **3H** Title.) **39** εἰς δὲ τῶν κρεμασθέντων **κακούργων** ἐβλασφήμει αὐτόν· οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς.

40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῆ· σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄποπον ἐπράξεν.

42 καὶ ἔλεγεν· Ἰησοῦ, μνησθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. **43** καὶ εἶπεν αὐτῷ· ἀμήν· σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

19 καὶ ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος, ὁ βασιλεὺς τῶν Ἰουδαίων **20** τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί (**21** Quarrel over this between ἄρχιερεῖς and Pilatus)

23 οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῳτῇ μέρος καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὕφαντος· δι' ὅλου **24** εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνας ἔσται. ἵνα ἡ γραφὴ πληρωθῇ· **διεμερίσαντο τὰ ἱματιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον· οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.**

(25—27 The women, Mary and John under the Cross)

(**31** οἱ οὖν Ἰουδαῖοι . . . ἤρωτησαν τὸν Πειλᾶτον ἵνα καταεργῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν **32** ἤλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου **κατέαξαν τὰ σκέλη** καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ· **33** ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ὡς εἶδον ἥδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, **34** ἀλλ' εἰς τῶν στρατιωτῶν λόγῳ αὐτοῦ τὴν πλεῦραν ἐννυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ

(35—37 True witness. Fulfilment of Ex. 12, 46, Zech. 12, 10.)

(V)

Am. 8, 9 καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει κύριος, δύσεται ὁ ἥλιος μεσημβρίας καὶ συσκοτάσει ἐπὶ τῆς γῆς ἐν ἡμέρᾳ τὸ φῶς (Iren. IV, 33, 12, Tert. adv. Jud. c.10, Cyr. cat. 13, 25.)

Jerem. 15, 9 ἐπέδυν ὁ ἥλιος αὐτῇ ἔτι μεσοῦσης τῆς ἡμέρας (Iren. IV, 33, 12)

Ps. 68 (69), 22 καὶ ἔδωκαν εἰς τὸ βρῶμα μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος. (Barn. 7, 3, Iren. III, 19, 2. IV, 33, 12. 35, 3 Tert. adv. Jud. 10 and elsewh.)

Js. 3, 9 οἶαί τῃ ψυχῇ αὐτῶν, λέγει κυρ. διότι βεβουλεύνται βουλὴν πονηρὰν καθ' ἑαυτῶν εἰπόντες· ἄρωμεν τὸν δίκαιον. (Just, Dial. 17. 133. 136 f)

Amos 8, 9 δύσεται ὁ ἥλιος μεσημβρίας καὶ μεταστρέψω τὰς ἑορτὰς ὑμῶν εἰς πένθος. (Iren. IV, 10, 1. 33, 12, Tert. adv. Jud. 10, Cyr. 13, 25)

Ps. 21 (22), 2 ὁ Θεὸς ὁ Θεός μου πρόσches μοι, ἵνα τί ἐγκατέλιπές με;

Ps. 37 (38), 11 ἐγκατέλιπέ με ἡ ἰσχὺς μου — (?)

15 ἦν δὲ μεσημβρία καὶ σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν·

καὶ ἐθορυβοῦντο καὶ ἡγωνίων μήποτε ὁ ἥλιος ἔδυν, ἐπειδὴ ἔτι ἔζη· γέγραπται [γὰρ] αὐτοῖς ἥλιον μὴ δύναι ἐπὶ πεφρονεμένῳ.

16 καὶ τὶς αὐτῶν εἶπεν· ποτίσατε αὐτὸν χολὴν μετὰ ὄξους καὶ κεράσαντες ἐπότισαν.

17 καὶ ἐπλήρωσαν πάντα καὶ ἐτελείωσαν κατὰ τῆς κεφαλῆς αὐτῶν τὰ ἁμαρτήματα.

¶ περιήρχοντο δὲ πολλοὶ μετὰ λύχνων [καὶ] νομίζοντες ὅτι νύξ ἐστιν, [ἀν]έπεσαν.

19 τότε ὁ κύριος ἀνέβόησε λέγων· ἡ δύναμις μου, ἡ δύναμις κατέλειψάς με,

καὶ εἰπὼν ἀνελήφθη.

45 ἀπὸ δὲ ἐκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης

34 ἔδωκαν αὐτῷ πειν οἶνον [ὄξον Gr. Lat. Syr. Codd.] μετὰ χολῆς μεμιγμένον· καὶ γενοσάμενος οὐκ ᾔθέλησεν πειν.

48 (Of the cry of agony and the sneer about Elias) καὶ εἰς Θεὸς δραμὼν εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τοὺς ὄξους καὶ περιθίς καλὰ μὴ ἐπότιζεν αὐτόν (49 οἱ δὲ λοιποὶ ἔλεγον· ἄφες ἴδωμεν εἰ ἔρχεται Ἡλείας σῶσαι αὐτόν.)

46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνέβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ἡλεὶ ἡλεὶ ἡμεῖς σαβαχθανεῖ; τοῦτ' ἐστίν· Θεέ μου Θεέ μου, ἵνατί με ἐγκατέλιπες;

(47 τινες δὲ τῶν εὐσημῶν ἀκούσαντες ἔλεγον, ὅτι Ἡλείας φωνεῖ οὗτος)

(48. 49 The drink and the sneer about Elias)

50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

15 γὰρ post γεγραπται add. HZSw (unc. incl.) | πεφρονεμένῳ C | 18 καὶ οὐκ ἐπείσατο (om. ἐστίν) aut ἔπαισαν (a παίζω). τότε Gebh, ἔπαισαν (a παίω) Hilg, nunc in novissima edit. v Gebh, cf. ibid. p. 20 ff. καὶ ἀνέπεσαντο L², καὶ νομίζοντες . . . ἀνέπεσαν.

33 καὶ γενομένης ὥρας ἑκτῆς σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

44 καὶ ἦν ἡδὴ ὥσεί ὥρα ἑκτῆ καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης

45^a τοῦ ἡλίου ἐκλιπόντος

(**23** καὶ ἐδίδουν αὐτῷ ἔσμυρμισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν) (**34** Of the cry **35** on the word about Elias) **36** δραμὼν δὲ τις καὶ γεμίας σπόγγον ὄξους περιθίεις καλὰ μὴ ἐπότιζεν αὐτόν (λέγων· ἄφετε ἴδωμεν, εἰ ἔσχηται Ἡλείας καθελεῖν αὐτόν).

36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ (**37** καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.)

24 μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἡδὴ πάντα τετέλεστοι, ἵνα τελειωθῇ ἡ γραφή, λέγει· διπλῶ.

29 σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι

30^a ὅτε οὖν ἔλαβεν τὸ ὄξος, εἶπεν· τετέλεστοι. καὶ κλίνας τὴν κεφαλὴν

34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· ἑλωὶ ἑλωὶ λεμὴ σαβαχθανεὶ, ὃ ἐστὶν μεθερμηνεύμενον· ὁ θεὸς μου, ὁ θεὸς μου, εἰς τί ἐγκατέλιπές με; (**35** καὶ τινες τῶν παρεστῶτων ἀκούσαντες ἔλεγον· ἴδε Ἡλείαν φωνεῖ. **36** The drink).

(**45^b** Rending of the vail of the Temple) **46** καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμα μου.

Τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

37 ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.

(**43** σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ)

30^b καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.

C | επεσαντο και (πεσ sup. ras., Be; corr. ex estin esa, L²) C, καὶ ἐπέσαντο H Diels, ἔπεισάν τε ἔπταισαν Hoffmann, καὶ νομίζοντες... ἐξίσταντο Redpath ap. Sw, καὶ νομίζοντες... ἀνεπαίσταντο τότε v Sch. | 19 δύναμις sec. sine μου, add. H. |

V.

(VI)

Ps. 21 (22), 17 ὥρξαν χεῖράς μου
καὶ πόδας μου (Just. ap I, 50,
Dial. 97, Tert. adv. Marc.
III, 19. IV, 42; adv. Jud. 10.)
Is. 65, 2 ἐξεπέτασα τὰς χεῖράς
μου ὅλην τὴν ἡμέραν πρὸς
λαὸν ἀπειθοῦντα καὶ ἀντιλέ-
γοντα (Just. Ap. I, 35. 38, Dial.
97. 114, Ir. IV, 33, 12)

Zech. 14, 7 καὶ ἔσται ἐν ἐκείνῃ
τῇ ἡμέρᾳ οὐκ ἔσται φῶς —
καὶ οὐχ ἡμέρα καὶ οὐ νύξ, καὶ
πρὸς ἑσπέραν ἔσται φῶς (Cyr.
cat. 13, 24, Ap. Const. V, 14)

Deut. 21, 22 -- ταφῇ θάψετε
αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ (vide
p. 6)

Lev. 16, 3 οὕτως εἰσέλκεται
Ἀαρὼν εἰς τὸ ἅγιον — 4 καὶ χι-
τῶνα λινοῦν ἡγιασμένον ἐνδύ-
σεται καὶ περισκελὲς λινοῦν
ἔσται ἐπὶ τοῦ χρωτὸς αὐτοῦ καὶ
ζώνη λινῇ ζώσεται καὶ κίδαριον
λινῆν περιθήσεται· ἱμάτια ἁγία
ἔστι, καὶ λούσεται ὕδατι πᾶν
τὸ σῶμα αὐτοῦ καὶ ἐνδύσεται
αὐτὰ (?).

20 καὶ αὐτῆς ὥρας διεράγη
τὸ καταπέτασμα τοῦ ναοῦ τῆς
Ἱερουσαλὴμ εἰς δύο.

21 καὶ τότε ἀπέσπασαν τοὺς
ἥλους ἀπὸ τῶν χειρῶν τοῦ
κυρίου

καὶ ἔθηκαν αὐτὸν ἐπὶ τῆς
γῆς, καὶ ἡ γῆ πᾶσα ἐσεισθή

καὶ φόβος μέγας ἐγένετο.

22 τότε ἥλιος ἔλαμψε, καὶ
εὐρέθη ὥρα ἐνάτη·

23 ἐχάρησαν δὲ οἱ Ἰουδαῖοι.

καὶ δεδώκασιν τῷ Ἰωσήφ τὸ
σῶμα αὐτοῦ, ἵνα αὐτὸ θάψῃ,

ἐπειδὴ θεασάμενος ἦν, ὅσα
ἀγαθὰ ἐποίησεν.

24 λαβὼν δὲ τὸν κύριον ἔλου-
σε καὶ εἴλησε σινδόνι καὶ

εἰσῆγαγεν εἰς ἴδιον τάφον κα-
λούμενον κῆπον Ἰωσήφ.

51 καὶ ἰδοὺ τὸ καταπέτασμα
τοῦ ναοῦ ἐσχίσθη ἄνωθεν
ἕως κάτω εἰς δύο

καὶ ἡ γῆ ἐσεισθή,
(52. 53 The resurrection of
many saints that slept, who
showed themselves in the city
after the resurrection of Christ.)

54 ὁ δὲ ἑκατοντάρχης καὶ οἱ
μετ' αὐτοῦ τηροῦντες τὸν Ἰη-
σοῦν ἰδόντες τὸν σεισμόν ἐφο-
βήθησαν σφόδρα.

45 οὐκ ὅτι ἐγένετο ἐπὶ πᾶσαν
τὴν γῆν — ἕως ὥρας ἐνάτης.

46 περὶ δὲ τὴν ἐνάτην ὥραν
(Cry of Jesus)

(54^b—56 Groups around the
Cross. 57. 58^a Prayer of Joseph
to Pilate about the body.)

58^b τότε ὁ Π. ἐκέλευσεν ἀπο-
δοθῆναι scil. τῷ Ἰωσήφ τὸ
σῶμα αὐτοῦ

57 ὃς καὶ αὐτὸς ἐμαθητεύθη
τῷ Ἰησοῦ

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰω-
σήφ ἐνετύλιξεν αὐτὸ σινδόνι
καθαρᾷ καὶ

60 ἔθηκεν αὐτὸ ἐν τῷ καινῷ
αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν
ἐν τῇ πέτρᾳ
(καὶ προσκυλίσας λίθον μέγαν
τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν).

11 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

44 ἀγοράσας σινδὼνα Ἰωσήφ καθελὼν αὐτὸν ἐνείλησε

33 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης· 34 καὶ τῇ ἐνάτῃ ὥρᾳ (The cry of Jesus)

(39—41 Centurion and women at the Cross. 42 I Prayer of Joseph about the body. 44 f Pilate assures himself about the death.) 45^b ἔδωρήσατο τὸ πτώμα τῷ Ἰωσήφ.

42 ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ

46 καὶ ἀγοράσας σινδὼνα, καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι καὶ

κατέθηκεν αὐτὸν ἐν μνήματι ὃ ἦν λεηλοτημένον ἐκ πέτρας

(καὶ προσεκίνησεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου).

45^b ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον (46 Death)

53 καὶ καθελὼν (Ἰωσ.) ἐνετύλιξεν ἐν σινδόνι —

44^b σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλιπόντος.

(47 Centurion, 48 Return of the people home, 49 the γνωστοὶ and women at the place of execution. 50—52 Prayer of Joseph about the body.)

51^b ὃς προσεδέχετο τὴν βασιλείαν τοῦ Θεοῦ

53 καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ

ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς σὺνδέπω κείμενος

(54 καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέγνωσκεν).

31 οἱ οὖν Ἰουδ. ἰρώτησαν τὸν Πειλ., ἵνα — ἀρθῶσιν. 30 μετὰ δὲ ταῦτα ἰρώτησεν τὸν Πειλ. ὁ Ἰωσήφ — ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθον οὖν καὶ ἦραν αὐτόν.

(26, 20 ἔδειξεν ὁ Ἰησοῦς τὰς χεῖρας 25 ὁ δὲ εἶπεν Θωμᾶς αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλλω μου τὸν δάκτυλον εἰς τὸν τόπον τῶν ἥλων — 27 ἴδε τὰς χεῖράς μου καὶ φέρε τὴν χειρὰ σου —)

(38 Prayer of Joseph about the body.

καὶ ἐπέτρεψεν ὁ Πειλᾶτος, ὃν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος

(11, 45 πολλοὶ οὖν ἐκ τῶν Ἰουδ. οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ ἐποίησεν ἐπίστευσαν εἰς αὐτόν.)

38 ἦλθον οὖν καὶ ἦραν αὐτόν. 39 ἦλθεν δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μύγμα μύρτης καὶ ἀλός· ὡς λίτρας ἑκατόν.

40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθηκαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων καθ' ὡς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ σὺνδέπω οὐδεὶς ἐτέθη. 42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

VI. (VII)

Is. 3, 9 οὐαὶ τῇ ψυχῇ αὐτῶν, διότι βεβούλενται βουλὴν πονηρὰν καθ' ἑαυτῶν εἰπόντες· αἰρωμεν τὸν δίκαιον (Just. Dial. 136 f and elsewhere.)

Amos, 8, 10 μεταστρέψω τὰς ἐορτὰς ὑμῶν εἰς πένθος καὶ πάσας τὰς ῥῥῆδας εἰς θρήνον — καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ (Iren. IV, 33, Tert. adv. Jud. 10, Cyr. cat. 13, 25) Jer. 15, 9 τοὺς καταλοιποὺς αὐτῶν εἰς μάχαιραν δώσω ἐναντίον τῶν ἐχθρῶν αὐτῶν (Iren. IV, 33)

Ezek. 9, 1 ἤγγικεν ἡ ἐκδίκησις τῆς πόλεως (Tert. adv. Jud. 10)

Zech. 13, 7 πάταξον τὸν ποιμένα καὶ διασκορπισθήσονται τὰ πρόβατα αὐτοῦ (Just. dial. 53)

Is. 53, 6 πάντες ὡς πρόβατα ἐπλανήθημεν (Just. ap. I, 50)

Ps. 37 (38), 12 οἱ γίλοιμον καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν καὶ οἱ ἔγγιστά μου μικρόθεν ἔστησαν (Iren. IV, 33, 12)

Amos 8, 10 καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ, καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν ὠδίνης (Tert. adv. Jud. 10, Cyr. cat. 13, 25)

25 τότε οἱ Ἰουδαῖοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς γνόντες οἶον κακὸν ἑαυτοῖς ἐποίησαν ἥρξαντο κόπτεσθαι καὶ λέγειν·

οὐαὶ ταῖς ἁμαρτίαις ἡμῶν, ἤγγισεν ἡ κρίσις καὶ τὸ τέλος Ἱερουσαλήμ.

26 ἐγὼ δὲ μετὰ τῶν ἐταίρων μου ἐλυπούμην· καὶ τετρωμένοι κατὰ διάνοιαν ἐκρυβόμεθα· ἐξητούμεθα γὰρ ὑπ' αὐτῶν ὡς κακοῦργοι καὶ ὡς τὸν ναὸν θέλοντες ἐμπρῆσαι.

27 ἐπὶ δὲ τούτοις πᾶσιν ἐνηστεύομεν καὶ ἐκαθεζόμεθα

πενθοῦντες καὶ κλαίοντες νυκτὸς καὶ ἡμέρας ἕως τοῦ σαββάτου.

(54 Centurion at the Cross.)
(25 τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.)

(24, 29 εἰθέως μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται —)

(55. 56 The Galilean women standing afar off.)

(26, 56 τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον)

(26, 75 καὶ ἐξεληθὼν ἔξω ἔκλαυσεν πικρῶς)

(26, 55 ὡς ἐπὶ ληστὴν ἐξήλθατ' μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με)

(26, 61 οὗτος ἔφη· δύνάμει καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν αὐτὸν οἰκοδομῆσαι.)

(22, 7 ὁ δὲ βασιλεὺς ἐκεῖνος ὀργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φρονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.)

(9, 15 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε νηστεύσουσιν.)
(57—60 Joseph's prayer and the burial.)

61 ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδ. καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

(39 Centurion at the Cross.)

(13, 24 ἐν ἐκείναις ταῖς ἡμέραις — ὁ ἥλιος σκοτισθήσεται)

(40, 41 The Galilean women looking on from afar off.)

(14, 50 καὶ ἀφέντες αὐτὸν ἔφυγον πάντες)

(14, 72 καὶ ἐπιβαλὼν ἔκλαιεν)

(14, 48 ὡς ἐπὶ **λῃστήν** ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με)

(14, 51 ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω)

(2, 20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος καὶ τότε **νηστεύσουσιν** ἐν ἐκείνῃ τῇ ἡμέρᾳ)

(16, 10 ἐκείνη [**Μαρία**] πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθούσιν καὶ κλαίουσιν.)

(42—46 Burial.)

47 ἡ δὲ **Μαρία** ἡ **Μαγδ.** καὶ **Μαρία** ἡ **Ἰωσήτος** ἐθεώρουν ποῦ τέθειτο

48 καὶ πάντες οἱ συνπαράγερόμενοι ὄχλοι ἐπὶ τὴν **θεωρίαν** ταύτην, **θεωροῦσαντες** τὰ γενόμενα, **τύπτοντες τὰ στήθη** ὑπέστρεφον [ἔλεγον οὐαὶ ἡμῖν τί **γέγονεν**, οὐαὶ ἡμῖν ἀπὸ τῶν ἁμαρτιῶν ἡμῶν. *appropinquavit desolatio Jerusalem, west. and syr. Codd.*]

(27 ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος — **γυναῖκων αἱ ἐκόπτοντο** καὶ ἐθρόνον αὐτόν)

28 Ἰησοῦς εἶπεν· **θυγατέρες Ἰερουσαλήμ**, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν)

(21, 20: ὅταν δὲ ἴδῃτε κυκλούμενην ὑπὸ στρατοπέδων **Ἰερουσαλήμ**, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς)

49 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ **γυναῖκες αἱ συνακολουθοῦσαι** αὐτῷ ἀπὸ τῆς **Γαλιλαίας** ὁρῶσαι ταῦτα

(22, 62 καὶ ἐξεληθὼν ἔξω ἔκλανεσεν πικρῶς)

(22, 52 ὡς ἐπὶ **λῃστήν** ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων.)

(5, 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε **νηστεύσουσιν** ἐν ἐκείναις ταῖς ἡμέραις)

(24, 17 the disciples going to Emmaus ἐστάθῃσαν σκυθρωποὶ) (50—54 Joseph's prayer and the burial.)

55 κατακολουθήσασαι δὲ **γυναῖκες** — ἐθεώρουν τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ 56 ὑποστρέψασαι δὲ ἡτοιμάσαν ἀρώματα καὶ μύρα καὶ **τὸ μὲν σάββατον** ἡσυχάσαν κατὰ τὴν ἐντολήν.

(18, 4 λέγει Ἰησοῦς αὐτοῖς· τίνα **ζητεῖτε** 8 — εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν)

(38 Ἰωσ. ὢν μαθητὴς τοῦ Ἰησοῦ **κεκρυμμένος** δὲ διὰ τὸν φόβον τῶν Ἰουδαίων)

(20, 19 — καὶ τῶν **θυρῶν κεκλεισμένων** ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων 26 μεθ' ἡμέρας ὅπῃ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ)

(2, 19 εἶπεν αὐτοῖς· **λίψατε τὸν ναὸν τοῦτον**)

(16, 20 ἀμὴν λέγω ὑμῖν ὅτι **κλαύσετε** καὶ θρηνησετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται ὑμεῖς **λυπηθήσεσθε**, ἀλλ' ἡ **λύπη** ὑμῶν εἰς χαρὰν γενήσεται· 21 ἡ **γυνὴ** ὅταν τέκῃ **λύπην** ἔχει — 22 καὶ ὑμεῖς οὖν νῦν μὲν **λύπην** ἔχετε)

VII. (VIII)

28 συναχθέντες δὲ οἱ γραμματεῖς καὶ Φαρισαῖοι καὶ πρεσβύτεροι πρὸς ἀλλήλους, ἀκούσαντες ὅτι ὁ λαὸς ἅπας γογγύζει καὶ κόπτεται τὰ στήθη λέγοντες ὅτι· εἰ τῷ θανάτῳ αὐτοῦ ταῦτα τὰ μέγιστα σημεῖα γέγονεν, ἴδετε ὅτι πόσον δίκαιός ἐστιν,
29 ἐφοβήθησαν οἱ πρεσβύτεροι

καὶ ἦλθον πρὸς Πειλᾶτον δεόμενοι αὐτοῦ καὶ λέγοντες·

30 παράδος ἡμῖν στρατιώτας, ἵνα φυλάξωμεν τὸ μνημα αὐτοῦ ἐπὶ τρεῖς ἡμέρας] μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν, καὶ ὑπολάβῃ ὁ λαὸς ὅτι ἐκ νεκρῶν ἀνέστη καὶ ποιήσωσιν ἡμῖν κακά.

31 ὁ δὲ Πειλᾶτος παραδέδωκεν αὐτοῖς Πιερῶνιον τὸν κεντυρίωνα μετὰ στρατιωτῶν φυλάσσειν τὸν τάφον. καὶ σὺν αὐτοῖς ἦλθον πρεσβύτεροι καὶ γραμματεῖς ἐπὶ τὸ μνημα

32 καὶ κυλίσαντες λίθον μέγαν μετὰ τοῦ κεντυρίωνος καὶ τῶν στρατιωτῶν ὅμοι πάντες οἱ ὄντες ἐκεῖ ἔθηκαν ἐπὶ τῇ θύρᾳ τοῦ μνημάτος

33 καὶ ἐπέχρισαν ἐπτὰ σφραγίδας καὶ σκηρὴν ἐκεῖ πήξαντες ἐφύλαξαν·

34 πρῶτας δὲ ἐπιφώσκοντος τοῦ σαββάτου ἦλθεν ὄχλος ἀπὸ Ἱερουσαλὴμ καὶ τῆς περικώρου, ἵνα ἴδωσι τὸ μνημεῖον ἐσφραγισμένον.

62 τῇ δὲ ἐπαύριον ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι

(26, 3) τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ . . ὃ ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.)

συνήχθησαν πρὸς Πειλᾶτον, 63 λέγοντες· κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· μετὰ τρεῖς ἡμέρας ἐγείρομαι.

64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ (αὐτοῦ) κλέψωσιν αὐτόν καὶ εἴπωσιν τῷ λαῷ· ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρὸς τῆς πρώτης.

65 ἔφη αὐτοῖς ὁ Πειλᾶτος· ἔχετε κουστῳδίαν· ἐπάγετε ἀσφαλίσασθε ὥς οἶδατε

66 οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον (60^b προσκυλίσας — Ἰωσήφ — λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου)

σφραγίσαντες τὸν λίθον μετὰ τῆς κουστῳδίας.

(IX)

28 εἰ[τῷ θανάτῳ] C corr ἐπὶ [τῷ θ.] Wil | ὅτι πόσον C, ὅτι sine πόσον Sw, ὁπόσον
31 στρατιωτῶν C | 32 κατὰ [τον κεντ.] C corr. μετὰ H L R Z | ὁμοι (B), rectius ὁμον (vGebh) C |

(14, 1 καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἀποκτείνωσιν. 2 ἔλεγον γὰρ· μὴ ἐν τῇ ἑορτῇ μήποτε ἔσται θόρυβος τοῦ λαοῦ.)

43 πάντες οἱ συνπαγαγεόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη, ὑπέστρεφον. 47 ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν (22, 2^b ἐφοβοῦντο γὰρ τὸν λαόν.)

(7, 31 πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου εἰς αὐτὸν, καὶ ἔλεγον· ὁ Χριστὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ποιεῖ; 32 ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα)

(46^b καὶ προσεκύλισεν [Ἰωσήφ] λίθον ἐπὶ τὴν θύραν τοῦ μνημείου)

VIII.

35 τῇ δὲ νυκτὶ ἣ ἐπέφωσκεν ἡ κυριακὴ, φυλασσόντων τῶν στρατιωτῶν ἀνὰ δύο δύο κατὰ φρουράν, μεγάλη φωνὴ ἐγένετο ἐν τῷ οὐρανῷ

36 καὶ εἶδον ἀνοιχθέντας τοὺς οὐρανούς καὶ δύο ἄνδρας κατελθόντας ἐκεῖθεν, πολὺ φέγγος ἔχοντας καὶ ἐγγίσαντας τῷ τάφῳ.

37 ὁ δὲ λίθος ἐκείνος ὁ βεβλημένος ἐπὶ τῇ θύρᾳ ἀφ' ἑαυτοῦ κυλισθεὶς ἐπεχώρησε παρὰ μέρος, καὶ ὁ τάφος ἡνοίγη καὶ ἀμφοτέροι οἱ νεανίσκοι εἰσῆλθον.

¶ ἰδόντες οὖν οἱ στρατιῶται ἐκείνοι ἐξύπνισαν τὸν κεντυρίωνα καὶ τοὺς πρεσβυτέρους — παρήσαν γὰρ αὐτοὶ φυλάσσοντες —

39 καὶ ἐξηγουμένων αὐτῶν ἃ εἶδον, πάλιν ὀρῶσιν ἐξεληθόντας ἀπὸ τοῦ τάφου τρεῖς ἄνδρας, καὶ τοὺς δύο τὸν ἕνα ὑπορθοῦντας καὶ σταυρὸν ἀκολουθοῦντα αὐτοῖς

40 καὶ τῶν μὲν δύο τὴν κεφαλὴν χωροῦσαν μέχρι τοῦ οὐρανοῦ, τοῦ δὲ χειραγωγουμένου ὑπ' αὐτῶν ὑπερβαίνουσαν τοὺς οὐρανοὺς 41 καὶ φωνῆς ἤκουον ἐκ τῶν οὐρανῶν λεγούσης· ἐκήρυξας τοῖς κοιμωμένοις; 42 καὶ ὑπακοὴ ἤκουετο ἀπὸ τοῦ σταυροῦ ὅτι· ναί. 43 συνεσεπέτοντο οὖν ἄλλήλοις ἐκείνοι ἀπελθεῖν καὶ ἐμφανίσαι ταῦτα τῷ Πειλάτῳ.

44 καὶ ἔτι διανοοιζόμενων αὐτῶν φαίνονται πάλιν ἀνοιχθέντες οἱ οὐανοὶ καὶ ἀνθρώπος τις κατελθὼν καὶ εἰσελθὼν εἰς τὸ μνήμα.

1 ὧρὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων (ἤλθεν Μαριάμ ἡ Μαγδ. καὶ ἡ ἄλλη Μ. θεωρεῖσαι τὸν τάφον) 2^a καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας·

ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ

3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών

2^b καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον

καὶ ἐκάθητο ἐπάνω αὐτοῦ.

4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείστησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

Jerem. (Is.) Apoc. ἐμνήσθη δὲ κύριος ὁ θεὸς ἅγιος Ἰωραὴλ τῶν νεκρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χώματος καὶ κατέβη πρὸς αὐτοὺς εὐαγγελίσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ (Just. Dial. 72, Iren. III, 20, 4. IV, 22, 1 and elsewh. cf. I. Pe. 3, 19. 4, 6. Eph. 4, 9 f)

(XI)

(27, 52 καὶ τὰ μνημεῖα ἀνείρχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν. 53 καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.)

2 ἄγγελος κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν —

35 ηι pro ἡ C | 36 ανοιχθεντες τους ουρα.ους C | εκειθε C | επισαντας (B. Be) C επεχωρησε C, corr. απεχωρησε Gebh Blass H, επεχωρησε R in notis Z | 38 αν οι (B), fort. αντοι 40 χειρα τω τουμενου C, corr. χειραγοιουμένου LRHZ Wil | 41 φωνη C | κοινωμενους C, το ναι (Be) C, corr. οτι ναι Blass HRLZ, τὸ ναι = ἀμὴν quæstionem negans vGebb |

[16, 4 Cod. Bobb. subito autem ad horam tertiam tenebrae diei factae sunt per totum orbem terrae et descenderunt de caelis angeli]

(16, 5 εἰσελθοῦσαι — αἱ γυναῖ-
κες — εἰς τὸ μνημεῖον εἶδον
νεανίσκον καθήμενον ἐν τοῖς
δεξιοῖς
περιβεβλημένον στολὴν λευκὴν)

(24, 4^b καὶ ἰδὸν ἄνδρες δύο
ἐπέστησαν αὐταῖς ἐν ἐσθῇτι
ἀστραπτούσῃ)

(20, 12 καὶ θεωρεῖ — Μαριάμ
— δύο ἀγγέλους ἐν λευκοῖς καθ-
εξομένους)

[16, 4 Cod. Bobb. et surgente in claritate uiuo deo (domino?) simul ascenderunt cum eo]

(23, 43 σήμερον μετ' ἐμοῦ ἔσῃ
ἐν τῷ παραδείσῳ.)

corr. ἐγγίσαντας Diels HL, ἐπιστάντας RZSw, ἐγγισαντας ipse Cod, recte vGebh | 37 λειθός C |
(Be-Sw) C, sic HRLZ alii, ἄλλοι Redpath, | ὁρασιν ἐξελθόντος — ἄνδρες C | ἀκολουθουντα C |
corr. κοιμωμένοις HRLZ alii | ὑπακοή C, conl. καὶ ὑπακοὴν Preuschen H¹ | τι ναὶ (BL) vel
44 κατελθόν C |

IX.

45 ταῦτα ἰδόντες οἱ περὶ τὸν κεντυρίωνα νυκτὸς ἔσπευσαν πρὸς Πειλάτον, ἀφέντες τὸν τάφον, ὃν ἐφύλασσον καὶ

ἐξηγήσαντο πάντα ἅπερ εἶδον

ἀγωνιῶντες μεγάλως καὶ λέγοντες ἀληθῶς υἱὸς ἦν θεοῦ.

46 ἀποκριθεὶς ὁ Πειλᾶτος ἔφη· ἐγὼ καθαρεύω τοῦ αἵματος τοῦ υἱοῦ τοῦ θεοῦ·

ὑμῖν δὲ τοῦτο ἔδοξεν.

47 εἶτα προσελθόντες πάντες ἔδεδοντο αὐτοῦ καὶ παρεκάλουν κελεῦσαι τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν ἃ εἶδον·

48 συμφέρει γάρ, φασίν, ἡμῖν ὀφλῆσαι μεγίστην ἁμαρτίαν ἔμπροσθεν τοῦ θεοῦ καὶ μὴ ἔμπεσεῖν εἰς χεῖρας τοῦ λαοῦ τῶν Ἰουδαίων καὶ λιθασθῆναι.

49 ἐκέλευσεν οὖν ὁ Πειλᾶτος τῷ κεντυρίωνι καὶ τοῖς στρατιώταις μηδὲν εἰπεῖν.

11^a (Πορευομένων δὲ αὐτῶν — γυναικῶν) ἰδοὺ τινὲς τῆς κονστωδίας ἐλθόντες εἰς τὴν πόλιν

(27, 54^a ὁ δὲ ἑκατοντάρχης καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα)

11^b ἀνήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

(27, 54^b ἐφοβήθησαν σφοδρὰ λέγοντες· ἀληθῶς θεοῦ υἱὸς ἦν οὗτος).

(27, 24 ὁ Πειλ. — ἀπενήφατο τὰς χεῖρας — λέγων· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ἱμεῖς ὄψεσθε.)

(26, 66 ὁ ἀρχιερεὺς — τί ὑμῖν δοκεῖ. οἱ δὲ ἀποκριθέντες εἶπον· ἔνοχος θανάτου ἐστίν.)

12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβοῦλόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, 13 λέγοντες· εἰπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων

14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους ποιήσομεν
15 οἱ δὲ λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ ἐφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον

(39 ἰδὼν δὲ ὁ κεντυρίων ὁ
 παρεστηκὼς ἐξ ἐναντίας αὐτοῦ
 ὅτι οὕτως ἐξεπνευσεν εἶπεν·
 ἀληθῶς οὗτος ὁ ἄνθρωπος
 υἱὸς ἦν θεοῦ.)

(14, 64 — τί ὑμῖν γαίνεται; οἱ
 δὲ πάντες κατέκριναν αὐτὸν
 ἔνοχον εἶναι θανάτου.)

(11, 50 συμφέρει ὑμῖν ἵνα εἰς
 ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ
 λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
 ἀπόληται.)

X. (XII)

Hosea 6, 1 ἐν θλίψει αὐτῶν
ὀρθροῦσι πρὸς με λέγοντες·

50 ὀρθρου δὲ τῆς κυριακῆς
Μαριάμ ἡ Μαγδαληνὴ

1 ὅψε δὲ σαββάτων τῇ ἐπιφωσ-
κούσῃ εἰς μίαν σαββάτων ἦλθεν
Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ
ἄλλη Μαρία

μαθήτρια τοῦ κυρίου

(27, 55 ἦσαν δὲ ἐκεῖ γυναῖκες
πολλαὶ ἀπὸ μακρόθεν θεω-
ροῦσαι, αἵτινες ἠκολούθησαν
ἀπὸ τῆς Γαλιλαίας διακονοῦσαι
αὐτῷ 56 ἐν αἷς ἦν Μαρία ἡ Μ.)

(φοβουμένη διὰ τοὺς Ἰουδαί-
ους, ἐπειδὴ ἐφλέγοντο ὑπὸ
τῆς ὀργῆς, οὐκ ἐποίησεν ἐπὶ
τῷ μνήματι τοῦ κυρίου,

(27, 55 ἀπὸ μακρόθεν θεω-
ροῦσαι 27, 61 καθήμεναι ἀπ-
έναντι τοῦ τάφου)

ἃ εἰώθεσαν
ποιεῖν αἱ γυναῖκες ἐπὶ τοῖς
ἀποθνήσκουσι

(26 12 βαλοῦσα γὰρ αὕτη [ἡ
γυνή] τὸ μίρον τοῦτο ἐπὶ τοῦ
σώματος μου πρὸς τὸ ἐνταφιά-
σαι με ἐποίησεν)

καὶ τοῖς ἀγαπωμένοις αὐταῖς)

51 λαβοῦσα μεθ' ἑαυτῆς τὰς
φίλας

1 Μαριάμ ἡ Μ. καὶ ἡ ἄλλη
Μαρία

ἦλθεν ἐπὶ τὸ μνημεῖον

ἦλθεν θεωρῆσαι τὸν τάφον

ὅπου ἦν τεθεῖς.

52 καὶ ἐφοβοῦντο μὴ ἴδωσιν
αὐτὰς οἱ Ἰουδαῖοι
καὶ ἔλεγον·

εἰ καὶ μὴ ἐν ἐκείνῃ τῇ ἡμέρᾳ
ἣ ἐσταυρώθη ἐδυνήθημεν
κλαῦσαι καὶ κόψασθαι,
κἂν νῦν ἐπὶ τοῦ μνήματος
αὐτοῦ ποιήσωμεν ταῦτα.

53 τίς δὲ ἀποκνύσει ἡμῖν καὶ
τὸν λίθον τὸν τεθέντα ἐπὶ
τῆς θύρας τοῦ μνημείου,
ἵνα εἰσελθοῦσαι παρακαθεσ-
θῶμεν αὐτῷ καὶ ποιήσωμεν
τὰ ὀφειλόμενα;

πορευθῶμεν καὶ ἐπιστρέψωμεν
πρὸς κύριον τὸν θεὸν ἡμῶν,
ὅτι αὐτὸς ἤρπακε καὶ ἴσεται
ἡμᾶς, πατάξει καὶ μοτώσει
ἡμᾶς, ὑγιάσει ἡμᾶς μετὰ δίο
ἡμέρας (Tert. adv. Marc. IV, 43)

50 ορθρου — μαριαμ' μαγδαληνη C | φοβουμένη — ανταις unc. incl. Preuschen HSw,
αντοις C | 52 κοψεσθαι και νυν C corr. κ. κἂν νῦν Blass HZ. | 53 οφειλόμενα C |

1 καὶ διαγενομένον τοῦ σαββάτου **Μαρία ἡ Μαγδ.** καὶ Μαρία ἡ Ἰαν. καὶ Σαλ. ἠγόρασαν ἀρώματα —

2 καὶ λίαν πρωῒ τῇ μίᾳ τῶν σαββάτων ἔρχονται — ἀνατείλαντος τοῦ ἡλίου.

(15, 40 ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ **Μαρία ἡ Μ.** καὶ **Μ.** — αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ **διηκόνουν αὐτῷ** —)

(15, 40 — ἀπὸ μακρόθεν θεωροῦσαι —)

(14, 8 ὃ ἔσχεν [ἡ γυνή] ἐποίησεν προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν)

1 **Μ.** ἡ **Μ.** καὶ Μαρία ἡ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν

2 καὶ λίαν πρωῒ — ἔρχονται ἐπὶ τὸ μνήμα
(15, 47 ἡ δὲ **Μ.** ἡ **Μ.** καὶ **Μ.** ἡ Ἰωσήφτος ἐθεώρουν ποῦ τέθειται)

3 καὶ ἔλεγον πρὸς ἑαυτάς·

εἰς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

(5 καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον)

1 τῇ δὲ μίᾳ τῶν σαββάτων ὄρθρου βαθείως ἐπὶ τὸ μνήμα ἦλθον αἱ γυναῖκες

10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα —

(23, 49 — καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας 55 κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνεληλυθῆναι ἐκ τῆς Γαλιλαίας αὐτῷ ἐθεάσαντο τὸ μνημεῖον — — ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.)

(7, 47 ἀφένονται αὐτῆς [γυναίκος, the anointing woman who was a sinner] αἱ ἁμαρτίαι αἱ πολλαί, ὅτι ἠγάπησεν πολὺ ὃ δὲ ὀλίγον ἀγιάζεται, ὀλίγον ἀγαπᾷ)

10 ἦσαν δὲ ἡ Μαγδ. **Μ.** καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς

1 ἐπὶ τὸ μνήμα ἦλθον.

(23, 55 αἱ γυναῖκες — ἐθεάσαντο τὸ μνημεῖον καὶ ὥς ἐτέθη τὸ σῶμα αὐτοῦ)

(3 εἰσελθοῦσαι δὲ οὐχ εὔρον)

1 τῇ δὲ μιᾷ τῶν σαββάτων Μαριὰμ ἡ Μαγδαληνὴ ἔρχεται πρωῒ σκοτίας ἔτι οὔσης

(19, 38 Ἰωσήφ μαθητῆς τοῦ Ἰησοῦ κεκοιμημένος διὰ τὸν φόβον τῶν Ἰουδαίων. 20, 19 τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων)

(19, 40 ἔδρασαν τὸ σῶμα Ἰησοῦ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.)

(12, 7 ἄγει αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό.)

1 ἔρχεται — εἰς τὸ μνημεῖον.

11 **Μαρ.** εἰστίγμει πρὸς τῷ μνημείῳ ἔξω κλαίονσα

(XIII)

54 μέγας γὰρ ἦν ὁ λίθος·
καὶ φοβούμεθα μή τις ἡμᾶς
ἴδῃ· καὶ εἰ μὴ δυνάμεθα, καὶ
ἐπὶ τῆς θύρας βάλωμεν ἄφερο-
μεν εἰς μνημοσύνην αὐτοῦ,
κλαύσωμεν καὶ κοινώμεθα
ἕως ἔλθωμεν εἰς τὸν οἶκον
ἡμῶν·

55 καὶ ἀπελθοῦσαι εὗρον τὸν
τάφον ἡνεωγμένον

καὶ προσελθοῦσαι παρέκλυαν
ἐκεῖ, καὶ ὁρῶσιν ἐκεῖ τινα
νεανίσκον καθεζόμενον μέσῳ
τοῦ τάφου, ὠραῖον καὶ

περιβεβλημένον στολὴν λαμ-
προτάτην,

ὅστις ἔφη αὐταῖς·

56 τί ἤλθατε; τίνα ζητεῖτε;
μὴ τὸν σταυρωθέντα ἐκείνον;
ἀνέστη καὶ ἀπῆλθεν.

εἰ δὲ μὴ πιστεύετε, παρα-
κύνετε καὶ ἴδατε τὸν τόπον
ἐνθα ἔκειτο, ὅτι οὐκ ἔστιν·

ἀνέστη γὰρ

καὶ ἀπῆλθεν ἐκεῖ ὅθεν ἀπε-
στάλη.

5 ἀποκριθεὶς δὲ ὁ ἄγγελος
εἶπεν ταῖς γυναιξίν· μὴ φο-
βεῖσθε ὑμεῖς·

οἶδα γὰρ ὅτι Ἰησοῦν τὸν
ἐσταυρωμένον ζητεῖτε.

6 οὐκ ἔστιν ὧδε· ἡγέρθη γάρ,
καθὼς εἶπεν.

δεῦτε ἴδετε τὸν τόπον ὅπου
ἔκειτο.

7 καὶ ταχὺ πορευθεῖσαι εἰπατε
τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρ-
θη ἀπὸ τῶν νεκρῶν

καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν
Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε.
ἰδοὶ εἶπον ὑμῖν.

Hos. 6, 15 πορεύσομαι καὶ ἐπι-
στρέψω εἰς τὸν τόπον μου, ἕως
οἱ ἀφανισθῶσι καὶ ζητήσουσι
τὸ πρόσωπόν μου

6, 1 — — πορευθῶμεν καὶ ἐπι-
στρέψωμεν πρὸς κύριον τὸν
θεὸν ἡμῶν — 2 — — ὑγιαίνει
μετὰ δύο ἡμέρας 3 ἐν τῇ ἡμέρᾳ
τῇ τρίτῃ ἐξαναστησόμεθα καὶ
ζήσόμεθα ἐνώπιον αὐτοῦ (Tert.
adv. Jud. 13)

54 κλαύσωμεν καὶ κοινώμεθα C, corr. [καὶ] κλαύσωμεν καὶ κοινώμεθα H R Z | 55 ἀπελ-
55/56 ανται οτι C | 56 ουκ εστι C, corr. ουκ ενεστι Nicholson Wil Gebh | πιστενεται C | ιδατε

4 καὶ ἀναβλέψασαι θεωροῦσιν
ὅτι ἀνακεκύλισται ὁ λίθος· ἦν
γὰρ μέγας σφόδρα.

ἦλθον φέρουσαι ἃ ἡτοίμασαν
ἀρώματα (7, 37 κομίσασα ἀλά-
σαστρον μύρον)

5 καὶ εἰσελθοῦσαι εἰς τὸ μνη-
μεῖον

2 εὗρον δὲ τὸν λίθον ἀποκε-
κλυσμένον ἀπὸ τοῦ μνημείου

3 εἰσελθοῦσαι δὲ οὐχ εὗρον
τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

4 καὶ ἐγένετο ἐν τῷ ἀποροῦσθαι
αὐτάς· περὶ τούτου καὶ ἰδοὺ
ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν
ἐοθιῇ τι ἀστραπτύσει. 5 ἐμψόζον
δὲ γενομένων αὐτῶν καὶ κλη-
νοῦσάν τὰ πρόσωπα εἰς τὴν
γῆν, εἶπαν πρὸς αὐτάς·

εἶδον νεανίσκον καθήμενον
ἐν τοῖς δεξιῷς

περιβεβλημένον στολὴν λευ-
κὴν
καὶ ἐξεθαμβήθησαν.

6 ὁ δὲ λέγει αὐταῖς· μὴ ἐκ-
θαμβεῖσθε.

Ἰησοῦν ζητεῖτε τὸν Ναζαρεθὶν
τὸν ἐσταυρωμένον.
ἡγέρθη, οὐκ ἔστιν ὧδε·

τί ζητεῖτε τὸν ζῶντα μετὰ τῶν
νεκρῶν;

6 οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη·

ἴδε ὁ τόπος ὅπου ἔθηκαν
αὐτόν.

μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι-
ῶν ἐν τῇ Γαλιλαίᾳ, 7 λέγων
τὸν υἱὸν τοῦ ἀνθρώπου ὅτι
δεῖ παραδοθῆναι εἰς χεῖρας ἀν-
θρώπων ἁμαρτωλῶν καὶ σταυ-
ρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ
ἀναστῆναι

7 ἀλλὰ ὑπάγετε εἰπατε τοῖς
μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
ὅτι προσάγει ὑμᾶς εἰς τὴν Γαλι-
λαίαν· ἐκεῖ αὐτὸν ἠρεσθε, κα-
θὼς εἶπεν ὑμῖν.

καὶ βλέπει τὸν λίθον ἱσμένον
ἐκ τοῦ μνημείου

11 Μαριάμ δὲ εἰσῆκει πρὸς τῷ
μνημείῳ ἔξω κλαίονσα. ὡς οὖν
ἔκλειεν, παρέκυνεν εἰς τὸ μνη-
μεῖον 12 καὶ θεωρεῖ δύο ἀγγέ-
λους ἐν λευκοῖς καθεζομένους,
ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα
πρὸς τοῖς ποσίν, ὅπου ἔκειτο
τὸ σῶμα τοῦ Ἰησοῦ 13 λέγουσιν
αὐτῇ· ἐκείνον γίναι, τί κλαίεις;
λέγει αὐτοῖς ὅτι ἤραν τὸν κίριόν
μου (14 στραφείσα she sees Jesus)

15 λέγει αὐτῇ ὁ Ἰησοῦς· γίναι, τί
κλαίεις; τίνα ζητεῖς; (takes him
for the gardener: 16 Mary! Rab-
boni!)

(2–4 Peter fetches the
disciple whom Jesus loved and
the latter) ἦλθεν πρῶτος εἰς τὸ
μνημεῖον 5 καὶ παρακύψας βλέ-
πει κείμενα τὰ ὀσθία, οὗ μέντοι
εἰσῆλθεν ■ Πέτρος — εἰσῆλ-
θεν εἰς τὸ μνημεῖον (7 and sees
the clothes) 8 τότε οὖν εἰσῆλθεν
καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν
πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν
καὶ ἐπίστευσεν. 9 οὐδέπω γὰρ
ᾔδεισαν τὴν γραφήν, ὅτι δεῖ
αὐτὸν ἐκ νεκρῶν ἀναστῆναι
10 ἀπῆλθον οὖν πάλιν πρὸς
αὐτοὺς οἱ μαθηταί.

17 λέγει αὐτῇ Ἰησοῦς· μὴ μου
ἂπτον· σῶπαι γὰρ ἀναβέβηκα
πρὸς τὸν πατέρα· πορεῖον δὲ
πρὸς τοὺς ἀδελφούς μου καὶ
εἰπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν
πατέρα μου καὶ πατέρα ὑμῶν
καὶ θεὸν μου καὶ θεὸν ὑμῶν

(16, 5 νῦν δὲ ὑπάγω πρὸς τὸν
πατέρα, καὶ οὐδεὶς ἐξ ὑμῶν
ἐρωτᾷ με· ποῦ ὑπάγεις; 7 συμψέ-
ρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. εἰ
γὰρ μὴ ἀπέλθω — 28 ἐξῆλθον
ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν
κόσμον· πάλιν ἀφίξιμι τὸν κόσμον
καὶ πορεύομαι πρὸς τὸν πατέρα.)

δοῦσαι C, corr. ἐπελθ. A. Schoene Kunze vGebh | μεσφ τω ταφῃ C ἐν praem. Gebh HZ. |
C corr. ἰδετε vGebh | ἐκεῖ το C to superscr. |

XI. (XIV)

57 τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον.

58 ἦν δὲ τελευταία ἡμέρα τῶν ἁζύμων· καὶ πολλοὶ τινες ἐξήρχοντο, ὑποστρέφοντες εἰς τοὺς οἴκους αὐτῶν, τῆς ἑορτῆς παυσαμένης.

59 ἡμεῖς δὲ οἱ δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίομεν καὶ ἔλυπούμεθα·

καὶ ἕκαστος λυπούμενος διὰ τὸ συμβᾶν ἀπηλλάγη εἰς τὸν οἶκον αὐτοῦ·

60 ἐγὼ δὲ Σίμων Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες ἡμῶν τὰ λῖνα ἀπήλθμεν εἰς τὴν θάλασσαν,

καὶ ἦν σὺν ἡμῖν Λευεὶς ὁ τοῦ Ἀλφαίου, ὃν κύριος . . .

8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ

(9. 10. Appearing of Jesus to the women and new message to the brethren)

(11—15 Conclusion of the story of the watch at the sepulchre)

16 οἱ δὲ ἑνδεκα μαθηταὶ

ἐπορεύθησαν εἰς τὴν Γαλιλαίαν

(—20 Farewell words of Jesus on the mountain).

(4, 18 περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφοὺς, Σίμονα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντες ἀμφίβληστρον εἰς τὴν θάλασσαν)

(9, 9 καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸν τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι)

8 καὶ ἐξεληθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

(9—20 Later addition about Christophanies — comp. Luke — and the Ascension.)

10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσιν καὶ κλαίουσιν.

(1, 16 καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλοντας ἐν τῇ θαλάσῃ)

(2, 13 καὶ ἐξῆλθεν πάλιν εἰς τὴν θάλασσαν — 14 καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ ἀκολούθει μοι)

8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς 10 ἦσαν δὲ ἡ Μαγδ. Μ. — ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα 11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσπερ ἄγγελος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.

(2, 42 ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῇ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ.)

(13—53 Christophanies about and in Jerusalem)

13 καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερ., ἣ ὄνομα Ἐμμαὺς καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων 17 καὶ ἐστάθησαν σκυθρωποί

(5, 1 — καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, 2 καὶ ἶδεν δύο πλοῦρια ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλειτουργοι ἀπ' αὐτῶν ἀποβάντες ἔπλυναν τὰ δίκτυα 3 ἑμβὰς δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος —)

(5, 27 καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ ἀκολούθει μοι)

18 ἔρχεται Μαριάμ ἡ Μ. ἀγγέλλουσα τοῖς μαθηταῖς ὅτι εὗρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

(19—23 Appearance in the evening in Jerusalem before the eleven with the exception of Thomas 24 f. the unbelief of Thomas)

24 καὶ μεθ' ἡμέρας ὁκτώ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ (—29 Second appearance, overcoming the unbelief of Thomas. 30 Conclusion.)

John XXI

1 μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. 2 ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο 3 λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον.

(4—25 Christophanie. Restoration of Peter. Peter and John. Second conclusion.)

1 But of the Jews no one washed his hands, neither Herod nor any
2 of his judges. And when they would (not) wash, Pilate arose, and then Herod the king
commands them to take the Lord away, and says: What I have commanded you to
do unto him that do.

3 But there stood by Joseph, the friend of Pilate and of the Lord, and when
he knew that they were about to crucify him, he went to Pilate and begged the
4 body of the Lord for burial. And Pilate sent to Herod and begged his body, and
5 Herod said: Brother Pilate, even if no one had asked it, we would have buried it,
seeing that indeed the Sabbath draws on, for it is written in the law: Let not the
sun go down upon a slain man. And he delivered him to the people before the
first day of unleavened bread, their feast day.

6 But they took the Lord, and ran, and pushed him on, and said: Let us drag
7 along the Son of God seeing we have got him in our power. And they put on him a
purple robe, and set him on the seat of judgment, and said: Judge justly, King of
8 Israel! And one of them brought a crown of thorns, and set it on the the head of
9 the Lord. And others who stood there spat in his face, and others smote him on
the cheeks; others again pierced him with a reed, and some scourged him saying:
Such honour do we show to the Son of God.

10 And they brought two malefactors and crucified the Lord in the midst between
11 them. But he was silent as one who experiences no pain. And when they lifted
12 up the cross, they wrote upon it: This is the King of Israel. And they laid down
13 his garments before him, and divided them, and cast lots for them. But one of those
malefactors reproached them saying: We indeed, for the evil that we have done,
suffer these things, but this man, who has become a Saviour of men, what evil has he
14 done unto you? And they were enraged at him, and commanded that his legs should
not be broken, so that he might die amid torture.

15 It was now midday, but darkness covered the whole of Judea. And they were
troubled and in fear lest the sun had gone down while he still lived, [for] it stands
16 written among them: Let not the sun go down upon a slain man. And one of them
said: Give him gall with vinegar to drink; and they mixed it and gave him to drink.
17 And they fulfilled all things, and filled up the measure of their sins upon their head.
18 And many went about with lamps, and, thinking that it was night, stretched them-
selves down as [for a meal]. Then the Lord cried out saying: O my Strength, Strength,
19 thou hast forsaken me! And when he said this, he was taken up.

20 And in the same hour the veil of the temple of Jerusalem was rent in two
21 parts. And then they drew out the nails from the hands of the Lord, and laid him
22 on the earth; and the whole earth did quake, and there was great fear. Then shone
23 out the sun, and it was found to be the ninth hour. But the Jews rejoiced and gave
to Joseph his body that he might bury it, seeing that he had been a witness of all
24 the good deeds he had done. He now took the Lord, and washed him, and wrapt
him in a linen cloth, and brought him into his own tomb called the Garden of
Joseph.

25 When the Jews and the elders and the chief priests saw what evil they had
done to themselves, they began to smite on their breasts and to say: Woe unto us
26 because of our sins; the judgment and the end of Jerusalem are come nigh. But I
mourned with my companions, and with disturbed senses we concealed ourselves, for
27 they accused us as malefactors, and as wishing to set fire to the temple. But amid
all this we fasted, and sat weeping and mourning day and night until the Sabbath.

28 But the scribes and Pharisees and elders came together, when they heard that
the whole people murmured and beat upon their breasts, and said: If at that death
29 these mighty signs were wrought, behold what a righteous man he is. Then were
30 the elders afraid and came to Pilate and made request of him, saying: Give to us
soldiers that we may watch the sepulchre for three days, lest his disciples come and
steal him away, and the people think that he is risen from the dead, and bring evil

upon us. And Pilate gave to them Petronius the centurion with soldiers to guard the sepulchre, and with them went the elders and scribes to the sepulchre, and they with the centurion and soldiers rolled a great stone, and all, so many as were there, placed it upon the door of the sepulchre. And they spread seven seals upon it, and when they had pitched a tent there, they kept watch. But when the morning of the Sabbath dawned a multitude from Jerusalem and round about came that they might see the sealed sepulchre.

But in the night in which the Lord's day dawned, while the disciples stood on the watch two and two at their post, a mighty voice sounded in the heavens, and they saw heaven opened and two men descending from thence in great glory, and approaching the sepulchre. But that stone which had been placed upon the door of the sepulchre rolled back of itself, and moved aside, and the sepulchre opened, and the two young men went in. When, therefore, those soldiers beheld this, they awakened the centurion and the elders, — for they also were there to watch. — And while they were telling what they had seen, they beheld again coming forth from the sepulchre three men, and the two support the one, and a cross followed them. And the heads of the two reached indeed unto heaven, but the head of the one who was led by them reached far above the heaven. And they heard a voice from heaven that said: Hast thou preached unto those that slept? And an answer was heard from the cross: Yea. Those men resolved with one another that they should go and announce this to Pilate. And while they were discussing among themselves, the heavens open again, and a man descends and goes into the sepulchre.

When the people who were with the centurion saw this, they hastened during the night to Pilate, leaving unprotected the sepulchre which they had been watching, and reported in great terror all that they had seen, and said: Verily, it was the Son of God. Pilate answered and said: I am pure of the blood of the Son of God, but this was concluded upon by yourselves. Thereupon all came forward, and entreated and urged him to command the centurion and soldiers to say nothing about what they had seen. For it is enough, said they, to have become guilty of heinous sin against God, without now falling into the hands of the people of the Jews and being stoned. Then Pilate commanded the centurion and the soldiers to say nothing.

Early in the morning of the Lord's day Mary Magdalene, the disciple of the Lord — who, through fear of the Jews, because they were burning with rage, had not done at the sepulchre of the Lord what women are wont to do to the dying and those whom they have loved, — took her female friends with her, and went to the sepulchre, where he had been laid. And they feared that the Jews should see them, and said: If on that day on which he was crucified we could not bewail and lament him, then let us do this even now at his sepulchre. But who will roll away the stone for us, which was placed at the door of the sepulchre, that we may enter in and set ourselves down beside him, and do what is becoming? For the stone was great, and we fear that any one should see us. And if we cannot do it, then let us at least lay down at the door of the sepulchre what we bring in memory of him (or: in memory of him lay down what we have brought), and weep and smite on our breasts, till we come back into our own house. And when they had accomplished their journey, they found the sepulchre open, and they went over, and bent down, and saw there a fair young man sitting within the sepulchre, clothed in the most shining raiment, who said to them: Wherefore are ye come? Whom seek ye? Not still that crucified one? He is risen and gone hence. But if ye believe it not, stoop down and see; in the place where he lay he is not, for he is risen and gone forth whither he was sent. Then were the women afraid and fled.

But the last day of unleavened bread had come, and many went away back again to their homes, when the feast was over. We now, the twelve disciples of the Lord, mourned and wept, and each one, full of grief over what had taken place, departed to his own home. But I, Simon Peter, and Andrew, my brother, took our nets and went out upon the sea, and with us was Levi, the son of Alphaeus, whom the Lord . . .

Printed by A. Hopfer, Burg.

Driver.—AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. DRIVER, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. Fourth Edition. Post 8vo, price 12s.

"By far the best account of the great critical problems connected with the Old Testament that has yet been written. . . . It is a perfect marvel of compression and lucidity combined. . . . A monument of learning and well-balanced judgment."—*The Guardian*.

Blake.—HOW TO READ THE PROPHETS: BEING THE PROPHECIES arranged Chronologically in their Historical Setting. With Explanations, Maps, and Glossaries. By Rev. BUCHANAN BLAKE, B.D. Three Volumes now ready, crown 8vo.

Part I. THE PRE-EXILIAN MINOR PROPHETS (with JOEL). Price 4s.

Part II. ISAIAH. Chapters i.-xxxix. Price 2s. 6d. (*Second Edition*).

Part III. JEREMIAH. Price 4s.

"Mr Blake seems to have hit upon the right thing, and has proved himself competent to do it rightly. While these books are the very best introductions to the study of the Prophets, even the accomplished scholar will find them indispensable. No 'Aids to the Study of the Bible' can approach them in real helpfulness for the ordinary Bible reader."—*Expository Times*.

Bleek.—AN INTRODUCTION TO THE NEW TESTAMENT. By Prof. J. F. BLEEK, University of Bonn. Translated from the Second German Edition, by Rev. W. URWICK, M.A. 2 vols. 8vo, 21s.

"A pure and chaste perception, and love of truth, guided Bleek in all his scientific inquiries, combined with comprehensiveness and thoroughness of judgment."—Professor DORNER.

Briggs.—THE BIBLE, THE CHURCH, AND THE REASON. The Three Great Fountains of Divine Authority. By Prof. C. A. BRIGGS, D.D. Post 8vo, price 7s. 6d.

Briggs.—BIBLICAL STUDY: ITS PRINCIPLES, METHODS, AND HISTORY. By Prof. C. A. BRIGGS, D.D., New York. Post 8vo, 3rd Edition, price 7s. 6d.

"A book fitted at once to meet the requirements of professional students of Scripture, and to serve as an available guide for educated laymen who, while using the Bible chiefly for edification, desire to have the advantage of the light which scholarship can throw on the sacred page, ought to meet with wide acceptance and to be in many ways useful."—Professor A. B. BRUCE, D.D.

Bruce.—THE KINGDOM OF GOD; OR, CHRIST'S TEACHING ACCORDING to the Synoptical Gospels. By Prof. A. B. BRUCE, D.D., Glasgow. In post 8vo, New Edition, Revised, price 7s. 6d.

"The astonishing vigour and the unfailing insight which characterize the book mark a new era in biblical theology. In fact, as in all Dr Bruce's writings, so here we find ourselves in the company of one whose earnest faith in the matter of the Gospel narratives prevents him from treating the doctrine of Christ merely in a scholastic style, or as an interesting subject for theory and speculation."—Prof. DODS, D.D.

Buhl.—THE CANON AND TEXT OF THE OLD TESTAMENT. By Dr FRANTS BUHL, Professor of Theology at Leipzig. Just published. Demy 8vo, price 7s. 6d.

Prof. BANKS, in *The Critical Review*, writes: "It would be difficult to find a more comprehensive, succinct, and lucid digest of the results of recent study of this subject than is given in this volume. . . . A perfect mine of exact detailed information."

Candlish.—THE KINGDOM OF GOD BIBLICALLY AND HISTORICALLY considered. By Prof. J. S. CANDLISH, D.D. Demy 8vo, price 10s. 6d.

"A charming book, written with unaffected ease and perfect lucidity, and therefore to be read with delight."—*Monthly Interpreter*.

T. and T. Clark's Publications.

Published Quarterly, 1s. 6d.

Annual Subscription, 6s. (post free)

THE CRITICAL REVIEW

OF

THEOLOGICAL AND PHILOSOPHICAL LITERATURE.

EDITED BY PROFESSOR S. D. F. SALMOND, D.D.

The Record says:—"The 'chronicle' and the 'notices' are duly given, with a completeness that we have not seen matched elsewhere. . . . All the reviews are signed, and are a distinct help towards knowing what has actually been written, and what is in fact worth reading."

The Church Times says:—"For keeping English readers in touch with the latest productions of theological writers, *The Critical Review* easily holds the first place."

The British Weekly says:—"The *Critical Review* makes an excellent beginning. It is very handsomely got up, and the reviews are not only weighty by reason of the names of their authors but in themselves readable and sometimes even brilliant."

Church Bells says:—"A number full of interest from beginning to end. . . . The *Review* bids fair to supply an undoubted gap in our theological literature."

The Academy says:—"The Editor's name is a guarantee both for learning and for moderation."

Mr W. T. Stead, in *The Review of Reviews*, says:—"I have to welcome this month another *Review*, which ought to fill space which has been left vacant in this century."

THE BISHOP OF GLOUCESTER AND BRISTOL writes: "I regularly read, and take to the *Expository Times*, which has now become a very useful and valuable periodical."

PRICE SIXPENCE MONTHLY.

THE EXPOSITORY TIMES

Editor—Rev. JAMES HASTINGS, M.A.

Annual Subscription—Post Free—Six Shillings.

VOLUME IV. (October 1892 to September 1893) in monthly numbers, price Sixpence each (by post Sevenpence), or in cloth binding, price 7s. 6d.

VOLUME III. (October 1891 to September 1892) may be had either in monthly numbers, price Sixpence each (by post, Sevenpence), or in cloth binding, price 7s. 6d.

VOLUME II. (October 1890 to September 1891) may be had either in monthly numbers, price Threepence each (by post, 3½d.), or in cloth binding, price 4s.

VOLUME I. is now out of print, but any number may still be had (Threepence each), with the exception of the *First* (October 1889).

In Demy 8vo, price 10s. 6d.

COMMENTARY

ON

ST PAUL'S EPISTLE TO THE EPHESIANS.

By REV. JOHN MACPHERSON, M.A., Findhorn.

"A book that no student can afford to neglect."—*Review of the Churches.*

"An advance, and a great one, on anything we yet possess."—*Methodist Times.*

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET.

BS
2860
P5
A1
1893

**THEOLOGY LIBRARY
CLAREMONT
SCHOOL OF THEOLOGY
CLAREMONT, CA**

91711

6/00

